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greatest length. The tone of the work is here that of the highest patriotism. Each measure whereby the State strengthened its new position is carefully weighed. The unification of Italy is the supreme necessity before which all other considerations must give way. The position of the government in matters of religion is that of neutrality ; yet the pre-eminence of the Catholic religion is assumed. The limitations placed upon the clergy are matters of expediency. The introduction of civil marriage, the abolition of church tithes, the reorganization of church property, the liberation of the press, the reformation of the religious associations and of popular education, all these are measures compelled or justified by social, political and economic considerations, and they imply no antagonism to the Roman Church.

As a whole it is an able plea for Italian nationality. That Italy can and must retain her dearly-bought rank as a "modern national State," he is fully assured, and any tradition, custom, or law that threatens her welfare should not be cherished. He can face with perfect calmness the possibility of the Pope's permanent withdrawal from Italy, even from Europe. Yet he has no bitterness toward the Roman Church as such. He insists that the differences between Italy and the Pope are political, not religious. He urges forcibly and eloquently the high importance of compromise and harmony between the Vatican and the State, a compromise in which each of the rival powers shall be limited to its own proper field ; but he sees in the present attitude of the Church little encouragement to hope for an early agreement. With the reforms which have strengthened Italy since the completion of the kingdom, he has in general hearty sympathy.

It goes without saying that Professor Brunialti is thoroughly familiar with his subject, and that he handles it in a manner pleasing, yet serious. His breadth of sympathy and his freedom from prejudice should be noticed. The quality of the work is, in short, such as one ought to expect from an enlightened and patriotic publicist.

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*An appeal to the Canadian Institute on the Rectification of Parliament.* By SANDFORD FLEMING, C. M. G., LL. D., etc. Pp. 176. Toronto, 1892.

On the first of January, 1892, Chancellor Fleming brought to the attention of the Canadian Institute the importance of a reform in the method of electing members of Parliament, and within a short time the generous offer of a friend placed at the disposal of the Institute

\$1000 to be awarded in whole or in part, "for the best workable measure (Bill or Act of Parliament) which, if made law, would give the whole Canadian people equal representation in Parliament and each elector due weight in the Government, through Parliament. The Council of the Institute accordingly invites essays on Electoral Representation and the Rectification of Parliament, accompanied by a draft bill applicable to countries with a Parliamentary System similar in general features to that of Canada." "The Council proposes that one award be given of not less than five hundred dollars (\$500), and others proportionate to the merits of the work submitted." The invitation to compete is not confined to Canadians, but "is extended to all persons of whatever country, on equal terms." The essays are to be addressed to the Secretary of the Canadian Institute, Toronto, Canada, and must be received before the first day of July, 1893.

Appended to Dr. Fleming's letter to the Institute is a note in which he explains his views upon the subject. From this it appears that his ideas are very far-reaching. He believes that party government, with all the evil it entails, is due to a defective method of electing members of Parliament, and that if minorities could be so represented that the House of Commons would be a true reflection of the whole people, political parties would cease to exist. It is this feature of the problem which gives it an especial interest.

The rest of the volume is filled up with carefully selected extracts from the writings of different men in England and America on the subjects of minority representation and party government.

It is a very singular fact that the advocates of popular government in the last century failed entirely to foresee the development of political parties. They were in the habit of speaking of the people as a whole, and although they recognized the necessity of differences of opinion on particular questions, it never seems to have occurred to them that great organized parties would arise, whose members would act in concert continuously, and support one another on all questions. But it is still more singular that the phenomena presented by political parties have been so little studied in later years. There has, indeed, been a great deal said about the evils of the party system, and something said in its defense. The organization and working of the parties has also been fully and carefully described, but there has been an almost entire absence of philosophic study of the causes of parties, or of their modifications, under different political systems and institutions. A short discussion by Sir Henry Maine in his "Popular Government," and another by Professor Sidgwick in his "Elements of Politics" (extracts from both of which are contained in Mr. Fleming's collec-

tion), are the most important contributions to the subject in English ; and, in fact, almost the only ones. Besides these there is little except the late Professor Bluntschli's little work on "Parties," but this is written from an abstract or psychological point of view, and though suggestive, can hardly be regarded as a study of actual political phenomena. Philosophic study of this subject has been rare ; yet we have a large number of facts which are well established and easily observed, and surely form a basis broad enough for induction. Such, for example, is the fact that in Anglo-Saxon countries there is normally a division into two political parties, whereas in most of the countries on the continent of Europe the division is into several groups. It is indeed curious, and it shows how little the subject has been studied, that Anglo-Saxons regard the division into two parties as natural if not inevitable, while the people of the continent regard the division into several parties in the same way. The difference is partly due, no doubt, to national temperament and a difference in political maturity ; but it would seem to be due also in a large measure to the difference in institutions. Again, we may notice that parties play in reality a larger part in legislation and administration in England than in this country, and play a still smaller part in Switzerland. This is also due chiefly to the difference in institutions.

It would seem that the student of political philosophy could set before himself, at the present day, no more important work than to inquire how far the existence, the development and the working of political parties are influenced by the institutions of a State ; how far their activity may be increased or diminished, or the good which they do magnified and the evils they involve mitigated by a change in the machinery of the government.

If Dr. Fleming's appeal, and the prize offered by the Canadian Institute will foster such a study, as it is designed to do, it will have helped in prompting a real progress in political science, even if it results in no actual legislation in Canada.

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Boston.

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*Précis historique, théorique et pratique de Socialisme.* Par B. MALON. 1ère série des Lundis Socialistes. Pp. 352. Paris : Felix Alcan, 1892.

This is a typical French book. It has neither the laborious science of a German nor the leaden-skyed practicalism of an English book. It is newsy, interesting, lucid, idealistic and sanguinely theoretical. The reader discovers with a certain relief a delicacy, a moderation, and, withal a certain benignity of spirit pervading the whole not usually